/154 cont./

622 Every Auin adult can really do as he likes on the condition that he does not offend against "good Bushman custom." On the other hand, he recognizes a chief, who, however, has as good as no authority at all. If, however, the chief has a rifle, for example, or if he is a very strong man, he has correspondingly greater influence. I have the impression that the chief acts more as a representative, a position which is of most importance in dealings with the Whites.

The chief has actual sovereign rights, like every other Bushman, only over his wives and children, and over the latter only while they are small.

No tribute or service is rendered, just as there are no external insignia of the chief's office.

The chief's office is hereditary in the male descent group. The office is not inherited until the candidate belongs among the men, that is, after schooling (see below) and after the killing of the first piece of big game. There is no proxy during the minority of the candidate. It works, even so!

619 /155/ The settlements unite and separate again depending on the circumstances.

631 The chief of a horde, which is not always united in one village, is called aichabn.

At a gathering of about 1,000 Auin, several chiefs were present. A common supreme chief was lacking.

Evidently it is old families of chiefs that possess these traces of authority. They constitute no special caste and do not belong to a foreign race.

Q. Administration of Justice and Social Conditions

428 The oldest son is the heir of the insignificant legacy, which primarily consists of a few utilitarian objects and hides.

The widow inherits nothing, but she keeps the property she already owns. Younger sons and daughters inherit nothing.

628 Blood vengeance is the basic concept that gives the legal notions their distinctive character. The son is obligated to avenge his slain father; the brother avenges his brother. I was

[20 cont.]

101 the half-breed Bushmen, the Otjituo group. The Gam supposed-
131 ly dwell in the region west of the Omatako valley from Okanakasewa to Omambonde. The most serious complaints are
[648] lodged against the western group, which, in the opinion of the
[631] District Office, is for the most part under a single head chief, the notorious Namagorub, and is called !Kung-au (that is, !Kung people) by the other Bushmen. The Karakuwisa chiefs, Gnani and Ma, both crippled, are worth mentioning, and further, the leaders of the burglars of Blockfontein, Gachu and his brother Tamburi; no one, however, has as much power as the notorious Namagorub."

According to Vedder, the Bushman tribe of the Masi-
[197] Keren live in the forests south of the Otjimpolo Veld. They do
[342] not understand the !Kung language; they live communally in
[301] large rectangular houses and make incisions in the upper thigh
[827] in order to be able to run better. Their arrows have large iron
[411] points that are not poisoned.

2. On their Character

157 In character, the Bushmen differ among themselves just as much as the members of any other people. The various types of disposition already point to this fact. In view of the relatively brief period that I was able to spend with the individual Bushmen, I do not want to give too much significance to individual characteristics. The character of a people, if one can speak of such, [21] manifests itself in the average conventional or traditional kind of reaction in different situations, and, in spite of the physically conditioned differences in character, this kind of reaction nonetheless displays a certain broad uniformity.

Since among the other Bushman tribes my observations
[114] were less detailed, I shall report everything worthwhile that I observed here.

When he is confronted with something new, the Bushman at first acts relatively uninterested. He has little curiosity. On the other hand, two !Kung Bushmen did once demand of me a detailed explanation of the motor, and they listened patiently to my account. When an American once gave a phonograph concert, they listened to it with obvious pleasure, but none of